

The “dharmAs” of nirdharmaka Brahman

Shruti states that Brahman is satyam, jnAnam, anantam, सत्यं ज्ञानमनन्तं ब्रह्म (TaittirIya 2.1.1). It also says, Brahman is vijnAnam and Anandam, विज्ञानमानन्दं ब्रह्म (BU 3.9.28) . We know that Brahman is also stated as sat, chit and Anand. Similarly, Brahman is stated as swaprakAsha, vibhu, nitya etc.

Here, if satyam refers to Brahman, then can it be said that Brahman has a dharma ‘satyatva’? And what exactly is this satyatva? Similarly, what is jnAnatva, Anandatva, nityatva, vibhutva, swaprakAsha etc? Are they the dharmAs of Brahman inherent therein. However, there cannot be any dharma in Brahman because it is also held as nirdharmaka, without any dharmAs.

Question: What exactly is meant by nirdharmaka?

Answer: Laghuchandrika explains in page 156, new edition, निर्धर्मके अभाव-प्रतियोगित्व-प्रयोजक-धर्मवत्-भिन्ने । येन रूपेण यस्याभावः प्रत्यक्षः, येन वा हेतुना यत्राभावप्रतियोगित्वमनुमीयते तदूपमुक्तप्रयोजकम् । ब्रह्मणि तु तन्नास्त्येव । केनापि रूपेण ब्रह्मणोऽभावप्रत्यक्षाभावात् । शुद्धब्रह्मणस्तु नाभावः प्रत्यक्षस्सम्भवति । प्रतियोगितानुयोगितावच्छेदकरूपाभ्यामेवाभावः प्रत्यक्ष इति नियमात् । It basically states that dharma refers to that through which the abhAva of an entity is perceived or by which abhAva-pratidyogitva is inferred. There can be no perception of abhAva of Brahman because abhAva can be of only that which is delimited by pratidyogitA-avachchedaka and anuyogitA-avachchedaka. Hence, there can be no dharma of Brahman and it is nirdharmaka. It basically means that it is different from everything which possesses a dharma which is the prayojaka of abhAva-pratidyogitA. Let us take a pot. Pot-ness is the abhAva-pratidyogitva-prayojaka-dharma. Since pot possesses it, it is not nirdharmaka as nirdharmaka is defined to be different from everything which possesses abhAva-pratidyogitva-prayojaka-dharma.

In this regard, PanchapAdikA states आनन्दो विषयानुभवो नित्यत्वं चेति सन्ति धर्माः, अपृथक्त्वेऽपि चैतन्यात् पृथगिवावभासन्ते (Page 41). Here by the word “च”, all other dharmAs like satyatva, jnAnatva etc are to be understood. VivaraNa explains it - अन्तःकरणवृत्ति-उपाधौ नाना इव अवभासन्ते इति अर्थः ।

What exactly these two cryptic statements mean has been explained in Advaita-Siddhi and LaghuchandrikA in second mithyAtva vichAra and in BrahmaNO jnAnatva-Anandatva-vichArah which are critical for correct understanding of the issue.

The problem can arise only if satyatva, jnAnatva, Anandatva etc are some bhAvarUpa dharma. That would contradict the nirdharmakatva of Brhman. However, these satyatva etc are accepted as abhAva and hence they would not contradict the nirdharmakatva of Brahman.

Thus,

Satyatva	= mithyAtva-abhAva;
swaprakAshatva	= para-prakAshyatva-abhAva;
Nityatva	=kAla-parichchheda-abhAva (i.e. dhvamsa-pratiyogitA-abhAva or dhvamsa-prAgAbhava-rUpa-avadhi-dvaya-abhAva)
Vibhutva	= desha-parichchheda-abhAva i.e. desha-parichchhinnatva-abhAva
PUrNatva	= vastu-parichchheda-abhAva i.e. vastu-parichchhinnatva-abhAva

Advaita Siddhi says on page 156, new edition: न चैवं – सत्यत्वमपि तत्र न स्यात् , तथा च ‘सत्यं ज्ञानमनन्त’मित्यादिश्रुतिव्याकोप इति – वाच्यम् ; अधिकरणातिरिक्ताभावानभ्युपगमेनोक्तमिथ्यात्वाभावरूपसत्यत्वस्य ब्रह्मस्वरूपाविरोधात् । एतेन – स्वप्रकाशत्वाद्यपि – व्याख्यातम् ; परप्रकाशत्वाभावो हि स्वप्रकाशत्वम् , कालपरिच्छेदाभावो नित्यत्वम् , देशपरिच्छेदाभावो विभुत्वम् , वस्तुपरिच्छेदाभावः पूर्णत्वमित्यादि । तथा च भावभूतधर्मानाश्रयत्वेऽपि ब्रह्मणः सर्वधर्माभावरूपतया न काप्यनुपपत्तिरिति सर्वमवदातम् ॥

Objection: Why would they not contradict the nirdharmakatva of Brahman even while being abhAva?

Answer: Because in siddhAnta, abhAva is accepted to be adhikaraNa-swarUpa. Since the adhikaraNa of these abhAva say mithyAtva-abhAva is Brahman, mithyAtva-abhAva is nothing but Brahman itself. Hence, satyatva becomes identical with Brahman being mithyAtva-abhAva which is identical with the adhikaraNa namely Brahman.

Objection: But if abhAva is identical to adhikaraNa, then what is the use of anupalabdhi pramANa? The knowledge of abhAva can occur by the pramANa through which the adhikaraNa is known?

Answer: That is true. Hence, in the siddhAnta, anupalabdhi is not accepted. Anupalabdhi pramANa is accepted only by those who accept abhAva to be other than adhikaraNa. [न च-एवमनुपलब्धेः पार्थक्येन प्रमाणत्वोक्तिरयुक्ता, प्रमेयानतिरेकादिति - वाच्यम् ; अतिरिक्ताभाववादिमत एवं तदुक्तेः]

However, anupalabdhi pramANa can still be accepted in siddhAnta, in the following manner - pratyaksha or other pramANa make adhikaraNa known adhikaraNa-tvena whereas anupalabdhi pramANa makes adhikaraNa known abhAvatva-prakAraka-tvena. अतिरिक्ताभावानभ्युपगमेऽपि अभावत्वप्रकारकज्ञाने तत्प्रामाण्योपपत्तेश्च । (Advaita Siddhi New Edition page 752)

Further, as explained in Tattva Anusandhanam, anupalabdhi-pramANa is acceptable for vyAvahArika-abhAva which is mithyA dharma and is not identical with adhikaraNa whereas pAramArthika-abhAva is adhikaraNa-swarUpa and not a mithyA dharma.

Objection: You said that satyatva etc do not contradict nirdharmakatva of Brahman as they are abhAva i.e. mithyAtva-abhAva etc, and abhAva is identical to adhikaraNa, being Brahman. Hence, the nirdharmakatva is not violated. However, we do not accept that abhAva is identical to adhikaraNa. Hence, mithyAtva-abhAva will be something different from Brahman. And hence the nirdharmakatva will stand violated because Brahman is stated by Shruti to possess satyatva etc. which is something other than Brahman.

Answer: In such a situation, Brahman is stated to be upalakshita by that mithyA dharma. If satyatva i.e. mithyAtva-abhAva is different from Brahman, then it is verily mithyA. And hence, Brahman is upalakshita by that. That is why PanchapAdika says अपृथक्त्वेऽपि चैतन्यात् पृथगिवावभासन्ते. Laghuchandrika on page 156, new edition, explains - पृथगिवेति निरुपाधीष्टत्वादिविशिष्टरूपेण कल्पितेन केवलचिद्रूपात् भिन्ना इवेत्यर्थः । Brahman appears as vishishTa with mithyA dharma such as satyatva, Anandatva etc. This satyatva-vishishTa-Brahman is kalpita and appears as if different from shuddha Brahman. Thus, shuddha Brahman is upalakshita by satyatva-vishishTa-chita-tAdAtmya and that is satyatva. केवलचिदेव हि उक्तविशिष्टरूपतादात्म्योपलक्षिता सती आनन्दरूपा ।

Objection: What exactly is meant by satyatva-upalakshitatvam as you hold that Brahman is upalakshita by satyatva-vishishTa-chita-tAdAtmya?

Answer: LaghuchandrikA explains निरुपाधीष्टत्वादिनोपलक्षितत्वं तत्प्रकारकमनोवृत्त्युत्तरं निर्विकल्पकमनोवृत्त्या विषयीकृतत्वम्. Thus, it basically means that when satyatva etc are accepted as mithyA dharma different from Brahman, then Brahman is upalakshita thereby which means satyatva-prakAraka-mano-vritti is followed by nirvikalpaka-mano-vritti whereby Brahman is made vishaya. It should not be argued that shuddha Brahman cannot be a vishaya of nirvikalpaka-mano-vritti because it must have the same vishaya as that of ajnAna and ajnAna is accepted to have shuddha chaitanya as vishaya.

Advaita Siddhi says तथा च भावभूतधर्मानाश्रयत्वेऽपि ब्रह्मणः सर्वधर्माभावरूपतया न काप्यनुपपत्तिरिति सर्वमवदातम् ॥ LaghuchandrikA explains भावभूतधर्मानाश्रयत्वेऽपि मिथ्यात्वादिधर्मान्प्रति सम्बन्धविशेषणानाश्रयत्वेऽपि, सर्वधर्माभावरूपतया स्व-अधिष्ठानक-सर्व-धर्म-अभावत्व-विशिष्ट-तादात्म्य-उपलक्षित-स्वरूपत्वेन. Thus, basically though there is absence of dharma through swarUpa-sambandha, there can still be upalakshaNa of Brahman through those dhamra-abhAva-vishishTa-(AdhyAsika)tAdAtmya.

Question: What exactly are visheshaNa, upAdhi and upalakshaNa? What do the words vishishTa, upahita and upalakshita mean?

Answer: LaghuchandrikA explains the concepts of vishishTa, upahita and upalakshita. In New edition, page 64, it explains -

उपहित-उपलक्षित-शब्दयोः हि न विशिष्टमर्थः, किन्तु येन धर्मिणा उपहितं उच्यते विद्यमानेन तेन तत् शून्यात् व्यावर्तितमुपहितशब्दार्थः। तथा च तत्क्षणोपहितघटो विषय इत्यत्र विषयताकाले घटे विद्यमानेन तत्क्षणेन तत्क्षण-अनवच्छिन्न-घटपटादिभ्यो व्यावर्तितो घटो विषय इत्येव बुद्ध्यते, न तु विशिष्टो घटो विषय इति। तत्क्षण-उपलक्षितो घटो विषय इत्यादौ-अपि-एवम्। विद्यमान-पदस्थाने अविद्यमान-पदम्-इति तु विशेषः।

It explains clearly that upahita and upalakshita are different from vishishTa. The dharma by which vishishTa is avachchhinna, by that very dharma, the upahita and upalakshita are not avachchhinna. The difference between upahita and upalakshita is only that the avachchhedaka dharma is present in case of upAdhi whereas it is absent in case of

upalakshaNa. VedAnta ParibhAshA defines visheshaNa and upAdhi as विशेषणञ्च कार्यान्वयि वर्तमानं व्यावर्तकम् । उपाधिश्च कार्यान्वयी व्यावर्तको वर्तमानश्च । upalakshaNa can be similarly defined as उपलक्षणञ्च कार्यान्वयी कदाचिद्वर्तमानत्वे सति अवर्तमानं व्यावर्तकम् ।

In Advaita Ratna RakshaNa, MadhusUdana SaraswatI writes the following: -

उपाधिश्च विशेषणोपलक्षणाभ्यां तृतीयः प्रकारः । तथाहि - स्वरूपान्तर्निविष्टत्वेन यावत्कार्यमवस्थायि भेदहेतुर्विशेषणम्; यथा “दण्डी प्रैषानन्वाह” इत्यत्र दण्डः । अत्र विशेषणत्वप्रयोजकं यद्रूपद्वयं तत्स्वरूपान्तर्निविष्टत्वं यावत्कार्यमवस्थायित्वञ्च, तदुभयाभावेन तदन्यतराभावेन च भेदहेतोरूपलक्षणतोपाधिता च द्रष्टव्या । यथा - चैत्र गृहस्वरूपान्तर्गतस्य कादाचित्कस्य काकस्य तद्भेदकत्वमुपलक्षणतया, यथा वा - प्रभाकराणां धेनुशब्दप्रयोगे गोत्वं स्वरूपान्तर्गतमपि यावत्कार्यमवस्थायित्वादुपाधिः, कार्यव्यापकमित्यर्थः ।

Thus, a crow on Chaitra’s home is upalakshaNa of Chaitra’s home as it neither intrinsically belongs to Chaitra’s home nor does it remain present as long as Chaitra’s home is present. Thus, it has ubhaya-abhAva of स्वरूपान्तर्निविष्टत्वम् and यावत्कार्यमवस्थायित्वम् and is hence an upalakshaNa.

Cow-ness (as explained by followers of PrabhAkara), on the other hand is an upAdhi of cow. Cow-ness is different from cow and yet as long as there is a cow, there is an appearance of cow-ness in it. Hence, the condition of अन्यतर-अभाव of स्वरूपान्तर्निविष्टत्वम् and यावत्कार्यमवस्थायित्वम् is satisfied and cowness becomes the upAdhi of cow.

VisheshaNa has both स्वरूपान्तर्निविष्टत्वम् and यावत्कार्यमवस्थायित्वम्. For e.g., MaitrAvarUNa is enjoined to pronounce Praisha-mantra only after wielding a daNDa. Here, danDa becomes a visheshaNa of MaitrAvaruNa because as long as Praisha-mantra is pronounced, daNDa will be present and also daNDa is intrinsic to the speaker of Praisha-mantra.

Thus, we understand that the dharma stated to belong to Brahman by Shruti are all abhAva-rUpa. And abhAva being identical to adhikaraNa, these dharmAs are Brahma-swarUpa and hence they don’t militate against the nirdharmakatva of Brahman. In case, these abhAva-rUpa dharma are accepted to be other than Brahman, then Brahman is upalakshita by them and hence there is no harm to the nirdharmakatva either as the lakshya-artha of these dharma would be identical with Brahman.

What exactly is advitIyatva of Brahman?

Objection: Brahman is stated to be advitIya. Now, what exactly is meant by avidIyatva? Does it mean dvitIya-abhAva-vishishTatvam or dvitIya-abhAva-upalakshitatvam? In either case, dvitIya-abhAva is needed and hence by that very vastu namely dvitIya-abhAva, the advitIyatva of Brahman stands contradicted.

Answer: The same logic as used above is applicable here as well. dvitIya-abhAva is abhAva and hence adhikarāNa-swarUpa. Thus, dvitIya-abhAva is not a separate vastu but Brahman itself. Hence, dvitIya-abhAva being abhAva is identical to Brahman and hence advitIyatva of Brahman is not contradicted. Further, advitIyatva is defined as dvitIyatva-abhAva (and not dvitIya-abhAva) which is identical to Brahman.

In case dvitIya-abhAva is accepted as a separate vastu from Brahman, then it will be mithyA. And thus, dvitIya and dvitIya-abhAva are both mithyA as both are seen. द्वितीयः मिथ्या, दृश्यत्वात्, द्वितीयाभाववत्. And by dream example, both dvitIya and dvitIya-abhAva will be mithyA like food and its swallowing are both mithyA. Thus, in such a situation advitIyatva will be defined as under:

advitIyatva=dvitIyatva-abhAva-upalakshita-swarUpatva

(dvitIyatva-abhAva-vishishTa-tAdAtmya-upalakshita-swarUpa) (Pg 222, Advaita Siddhi, Dakshinamurti Math)

Objection: dvitIya-abhAva is atyanta-abhAva. If it were to be upalakshaNa, then there should be ananvaya of this upalakshaNa i.e. dvitIya-abhAva with the vidheya i.e. Shruti-tAtparya-vishayatva-Adi-kArya. Thus, dvitIya-abhAva will not be proved through Shruti and it is not proved by any other pramANa as well, so there is no siddhi of dvitIya-atyanta-abhAva itself. Further, upalakshaNa has to be only for some time, whereas being atyanta-abhAva, dvitIya-abhAva is eternal. Thus, it can never be upalakshaNa.

Answer: Though there is no mukhya-tAtparya-vishayatva-of-Shruti in dvitIya-abhAva because Brahman is the mukhya-tAtparya-vishaya, still there is avAntara-tAtparya-vishayatva-of-Shruti in dvitIya-abhAva. Thus, dvitIya-abhAva is the dvAra-bhUta-artha whereas Brahman is the dvArI-bhUta-artha. Thus, through dvAra-bhUta-artha, there will be siddhi of upalakshaNa whereas through ananvaya with dvArI-bhUta-artha, the definition of upalakshaNa would be satisfied. Further, being mithyA, it will not be eternal.

Thus, in a nutshell, if advitIyatva is tAtvika, then it is identical to adhikaraNa, and if it is not tAtvika, then both advitIyatva and dvitIyatva would be mithyA and hence it will serve the purpose to indicate Brahman by being the upalshaNa. तात्त्विकत्वे ब्रह्मानतिरेकात्, अतात्त्विकत्वे स्वप्ननिगणन्यायस्योक्तत्वात्.

This basically means, if advitIyatva is tAtvika i.e. prAmANika, then advitIyatva = dvitIyatva-abhAva. And if advitIyatva is non-tAtvika, then advitIyatva = dvitIyatva-abhAva-upalakshita-swarUpatvam. [That means, dvitIya-abhAva-vishishTa-tAdAtmya-upalakshita-swarUpatvam]

We need to be careful about the usage of the suffix -tva. In case abhAva is accepted to be adhikaraNa-swarUpa, these dharmAs namely satyatva, advitIyatva etc are identical to Brahman and are defined as mithyAtva-abhAva, dvitIyatva-abhAva etc. Here, the -tva suffix is put before the word 'abhAva'. However, if abhAva is accepted to be different from adhikaraNa, then these dharmAs are defined to be mithyAtva-abhAva-vishishTa-tAdAtmya-upalakshita-swarUpatvam etc (Pg 222, Advaita Siddhi, Dakshinamurti Math) and we use the word swarUpa-tva at the end. Because these dharmAs have to be stated to be identical to Brahman in either case as Shruti itself tells Brahman to possess them and yet being nirdharmaka. So, these dharmAs have to be identical to Brahman. In the case of abhAva being identical to adhikaraNa, it is easy and direct. In case abhAva is not identical to adhikaraNa, these dharmAs are upalakshita swarUpatva which will then be identical to Brahman.

Name of dharma	If abhAva is identical to adhikaraNa	If abhAva is not identical to adhikaraNa
satyatva	mithyAtva-abhAva	mithyAtva-abhAva-vishishTa-tAdAtmya-upalakshita-swarUpatva
advitIyatva	dvitIyatva-abhAva	dvitIyatva-abhAva-visishTa-tAdAtmya-upalakshita-swarUpatva
swaprakAshatva	paraprakAshatva-abhAva	paraprakAshatva-abhAva-visishTa-tAdAtmya-upalakshita-swarUpatva
vibhutva	desha-parichchheda-abhAva	desha-parichchheda-abhAva-visishTa-tAdA

		tmya-upalakshita-swarUpatva
pUrNatva	vastu-parichchheda-abhAva	vastu-parichchheda-abhAva-visishTa-tAdAt mya-upalakshita-swarUpatva
nityatva	kAla-parichchheda-abhAva	kAla-parichchheda-abhAva-vishishTa-tAdA tmya-upalakshita-swarUpatva)
sattva	bAdhyatva-abhAva	bAdhyatva-abhAva-vishishTa-tAdAtmya-up alakshita-swarUpatva

desha-parichchheda = atyanta-abhAva-pratiyogitvam

kAla-parichchheda = nAsha-pratiyogitvam = pradhvamsa-abhAva-pratiyogitvam

vastu-parichchheda = bheda-pratiyogitvam = anyonya-abhAva-pratiyogitvam

[Laghuchandrika, new edition, page 156]

What exactly is nityatva of Brahman?

In second mithyAtva vichAra of Advaita Siddhi, nityatva is defined as kAla-parichchheda-abhAva which is explained in LaghuchandrikA as nAsha-pratiyogitva-abhAva which is basically dhvamsa-pratiyogitA-abhAva.

Nityatva is also an accepted dharma of Brahman. However, its flawless definition depends on certain basic principles.

In siddhAnta, dhvamsa i.e. nAsha is accepted to have pratiyogitA of dhvamsa. This means that there can be dhvamsa of dhvamsa. Take for example pot-prAk-abhAva. Pot is the dhvamsa-of-pot-prAk-abhAva. And subsequently, pieces of pot are dhvamsa-of-pot. Thus, it is clear that dhvamsa also has dhvamsa. Thus, when we say after seeing pieces of pot, this is pot-dhvamsa, then pot has the pratiyogitA of dhvamsa. And pot being the pot-prAk-abhAva-dhvamsa, it is clear that dhvamsa has the pratiyogitA of dhvamsa.

With such a background, **dhvamsa-pratiyogitA-abhAva** is accepted as a definition of nityatva. In simple words, if there cannot be destruction of something, then that is nitya. Now, there is nothing other than Brahman which cannot be destroyed. Everything other than Brahman is avidyA or avidyA-product or avidyA-prayukta. With cessation of avidyA,

they all cease. Hence, everything other than Brahman has dhvamsa-pratīyogitA. Hence, the definition dhvamsa-pratīyogitA-abhAva does not have any ativyApti or any avyApti or any other dosha.

If we take the definition as kAla-parichchhinnatva-abhAva or sarva-kAla-sambandhitva, then these definitions have ativyApti in avidyA and kAla. **It is to be noted that kAla is defined as avidyA-chit-sambandha (LaghuchandrikA new edition pg 753).** Both kAla and avidyA are not delimited by time and hence there will be ativyApti. Hence, neither of them are accepted as the definition of nityatva and dhvamsa-pratīyogitA-abhAva is accepted as flawless definition in case dhvamsa is accepted to have dhvamsa-pratīyogitA.

In case dhvamsa is not accepted to have dhvamsa-pratīyogitA, then dhvamsa will have dhvamsa-pratīyogitA-abhAva and hence there will be ativyApti of definition of nityatva in dhvamsa. Nityatva is supposed to belong only to Brahman and to nothing else. In such a scenario, nityatva is defined as **dhvamsa-prAgabhAva-rUpa-avadhi-dvaya-rAhityam** (Laghuchandrika, old edition, page 753). In simple words, it means that there are both dhvamsa-pratīyogitA-abhAva as well as prAgabhAva-pratīyogitA-abhAva i.e. dhvamsa-pratīyogitA-abhAve-sati-prAgabhAva-pratīyogitA-abhAva. Now, dhvamsa, even though having dhvamsa-pratīyogitA-abhAva does not have prAgabhAva-pratīyogitA-abhAva, as it is born. Hence, it will fail the definition of nityatva. Accordingly, this becomes the flawless definition of nityatva. In simple words, nityatva means neither birth nor death.

It must be appreciated that these definitions are valid only when abhAva is accepted to be adhikaraNa-swarUpa. In case abhAva is accepted as different from adhikaraNa, the definition of nityatva will be **dhvamsa-pratīyogitA-abhAva-vishishTa-tAdAtmya-upalakshita-swarUpatvam/ dhvamsa-prAgabhAva-rUpa-avadhi-dvaya-rAhityam-vishishTa-tAdAtmya-upalakshita-swarUpatvam.**

Objection: In case dhvamsa is not accepted to have dhvamsa-pratīyogitA, then it means that dhvamsa is not destroyed. And hence there will be violation of advaityatva of Brahman as even during mukti, something other than Brahman will be present.

Answer: Only that dhvamsa which is tattva-jnAna-ajanya-dhvamsa is born having a subtle form. Dhvamsa which is tattva-jnAna-prayukta is adhishThAna-rUpa and that is Brahman itself. Hence, there is no loss of advitIyatva of Brahman. LaghuchandrikA says in page 753 - तथा च अधिष्ठानीभूतब्रह्मैव ध्वंसस्य ध्वंसः। तत्त्वज्ञान-अजन्य-ध्वंस एव हि सूक्ष्मावस्थारूपो जायते। तत्त्वज्ञानप्रयुक्तस्तु ध्वंसः अधिष्ठानस्वरूप। In simple words, avidyA-nivritti or adviyA-dhvamsa is Brahman itself. This also flows from the fact that dhvamsa is abhAva and is identical with the adhikaraNa.

What exactly is jnAnatva of Brahman?

Shruti speaks of Brahman as satyam, jnAnam, anantam. Satyatvam has been discussed above as mithyAtva-abhAva. Anantatva, by its very literal meaning as explained in bhAshya, means desha-parichcheda-abhAva, kAla-parichchheda-abhAva and vastu-parichchheda-abhAva i.e. vibhutva, nityatva and pUrNatva. The word anantatva encompasses all three namely vibhutva, nityatva and pUrNatva.

What exactly is jnAnatva? It is defined as either **jaDa-anyatva-vishishTa-tAdAtmya-upalakshita-swarUpatva** or **artha-prakAshatva-vishishTa-tAdAtmya-upalakshita-swarUpatva**. The first definition is in accordance with bhAshya. The second definition is as per Advaita Siddhi and LaghuchandrikA, new edition page 750. It is to be noted that this definition is not using the term abhAva in its definition. However, that is not detrimental as it is being used as upalakshaNa.

What exactly is this artha-prakAshatva? LaghuchandrikA explains it to be artha-vyavahAra-janakatA-avachchhedaka-vattva or artha-ichchha-jankatA-avachchhedaka-vattva. Now, jnAna has jnAnatva which is the avachchhedaka of artha-vyavahAra-janakatA or artha-ichchha-janakatA.

Thus, jnAnatva = artha-vyavahAra-janakatA-avachchhedaka or artha-ichchha-jankatA-avachchhedaka.

However, since these would be mithyA dharma and jnAnatva is stated to be identical to Brahman as there can be no difference between Brahman being jnAna and jnAnatva on

account of Brahman being nirdharmaka, the flawless definition of jnAnatva would be **artha-prakAshatva-vishishTa-tAdAtmya-upalakshita-swarUpatva**. LaghuchandrikA explains in page 750 - jnAnatva has vachya-artha and that would be artha-prakAshatva-vishishTa-chit-nishTha and such jnAnatva would be jnAna-dhAtu-vAchyatA-avachchhedikA. However, jnAna-pada-lakshya is shuddha Brahman which is different from vishishTa Brahman and hence jnAnatva would be **artha-prakAshatva-vishishTa-tAdAtmya-upalskhita-swarUpatva**. यद्यपि उक्तजातिः (ज्ञानत्वजातिः) विशिष्ट-चित्-निष्ठा ज्ञा-धातु-अवच्छेदिका, तथापि तद्विशिष्ट-भिन्नाया ज्ञान-पद-लक्ष्य-वृत्तेः मुक्तौ सत्त्वेन ज्ञानस्वरूपम् अविनाशी ।

Thus, we see that the definition of jnAnatva does not use the word abhAva at all and instead relies only upon upalakshaNa. In mukti, though there is no artha and hence no artha-prakAsha, it does not harm the definition in any manner as artha-prakAshatva is acting as upalakshaNa.

One objection arises that singular Atman being jnAna cannot have jnAnatva which is jAti and which hence necessarily requires more than one jnAna. Cow-ness requires by definition more than one cow. This is explained in BAlabodhini as under. There is a singular moon. However, owing to imagined upAdhis on waves, there appear multiple moons. And hence moon-ness is understood. When the imagined upAdhis cease, there is a singular moon and yet it cannot be said to not possess moon-ness despite there being no moon-ness on account of it being singular. Similarly one needs to understand in case of jnAna.

What exactly is Anandatva?

Anandatva is defined as nirupAdhika-ishTatva. This basically means anya-ichchhA-anadhIna-ichchhA-vishayatva-yogyatva. LaghuchandrikA says निरुपाधिकेष्ट्वरूपत्वात् अन्य-इच्छा-अनधीन-इच्छाविषयत्व-योग्यत्व-रूपत्वात्. Now this being mithyA dharma, it will not be in mukti and hence this vAchyA-artha would be used as an upalakshaNa for the lakshya Anandatva. The word yogyatva is added to remove the objection in sushupti like in case of swaprakAshatva. Thus, the flawless definition of Anandatva would be निरुपाधिक-इष्टत्व-विशिष्ट-तादात्म्य-उपलक्षित-स्वरूपत्वम्. Further, अन्य-इच्छा-अनधीन-इच्छाविषयत्व is explained in LaghuchandrikA page 752 as परमप्रेमास्पदत्व.

Objection: All these dharmAs such as satyatva, jnAnatva, Anandatva, swaprakAshatva etc are indicating the same entity namely Brahman. So, they are identical. In that case, the usage of so many words is itself redundant.

Answer: While the entity, which is upalakshita by these dharmAs, is certainly the same, these dharmAs are different by their respective vAchyA-artha. The vAchyA-artha is vishishTa-chit whereas the lakshya-artha is vishishTa-tAdAtmya-upalakshita-chit. That is why LaghuchandrikA says in page 751 तथा च ज्ञानत्व-आनन्दत्वयोः (वाच्यार्थयोः) न अभेदः, किन्तु तदुपलक्षितव्यक्तयोः इति भावः. Earlier it says, उक्तयोग्यत्व-विशिष्ट-रूप-वाच्यार्थ-द्वारा आनन्द-पद-लक्ष्य इति अर्थः.

Further, in second mithyAtva vichAra, LaghuchandrikA does not emphasise on the position of abhAva being identical to adhikaraNa at all. It takes the singular position of dharmAs of Brahman being identical to Brahman through upalakshaNa. The reason it gives is the existence of distinction in their vAchyA-artha. It says वस्तुतस्तु निरुपाधीष्टत्वादिनोपलक्षितत्वं तत्प्रकारकमनोवृत्त्युत्तरं निर्विकल्पकमनोवृत्त्या विषयीकृतत्वम्; अन्यथा शुद्धस्य-एव तद्रूप-उपलक्षितत्वेन सत्यत्व-आनन्दत्व-आदि-धर्म-भेद-अनुपपत्तेः. Thus, there is a vishishTa-chit which is the vAchyA-artha and then shuddha-chit which is the lakshya-artha for which vishishTa-chita-tAdAtmya becomes an upalakshaNa. Thus, just as artha-prakAshatva is a mithyA dharma or nirupAdhika-ishTatva is a mithyA dharma, similarly mithyAtva-abhAva, vastu-parichchheda-abhAva etc are all mithyA dharma. VishishTa by them, these all dharmAs differ in their vAchyA-artha whereas they all indicate shuddha chit through upalakshaNa.
